

# the war cry

No. 4377

TORONTO, OCTOBER 12, 1968

Price Ten Cents

OFFICIAL ORGAN OF THE SALVATION ARMY IN CANADA AND BERMUDA

**T**HE idea that Thanksgiving Day originated in the New England States and is exclusively American is generally prevalent in the United States and Canada. The national observance through many years of a set day to give thanks to God for His blessings has made the custom distinctly North American, but its origin long antedates the settlement of the American Continent by the Pil-

parts of the Bible, was "a holy and most eminent feast" celebrated in the seventh month.

Throughout Europe before the Reformation special days were set apart as days in acknowledgment of God's goodness. National Thanksgiving Days have on many occasions taken place in England. After the victory of the Black Prince over John the Good at Poitiers, September 19,

**T**HERE is surely no country in the world where it is easier to be thankful than in Canada. People, or most of them, go about their business with as much freedom as ever; live the lives they are accustomed to live—and that means living on a scale which the people of most other countries never, even in peace time, approximate. Beyond all other lands, Canada has been blessed.

**T**HERE is nothing that should hinder the praises of God's sons and daughters on Thanksgiving Day. We are much too prone to sadness; not over-serious, but over-melancholy.

In the Talmud we are told of a stringed instrument that hung over King David's bed in such a position that when the pleasant north winds blew in the night it sounded sweetly of itself; "and he forthwith arose and occupied himself with the law until he saw the pillars of the dawn".

Our lives are environed with God's goodness. We sleep in the midst of untouched harps of blessing. Let us arise and sweep their strings on this Thanksgiving Day.

DAVID J. BURRELL, D.D.



Wearing the traditional dress of the Founding Fathers, crew members of Mayflower II, offer a prayer of thanks at Plymouth, Mass., after the Atlantic crossing in 1957.

Religious News Service Photo.

grim Fathers and their gratitude for survival following the first rigorous years

History teaches us that various nations of antiquity set aside special days at the gatherings of the harvest on which to give thanks for the fruits of the earth. Thus the Greeks and the Romans had festival days in honour of the goddess of the harvest. The Jewish "Feast of the Tabernacles," mentioned in Exodus and other

1358, there was an eight-day celebration, as there was also one for the victory of King Henry V at Agincourt, October 25, 1415. In the first year of Queen Elizabeth's reign she set aside a day of National Thanksgiving, November 19, 1558, in commemoration of the great victory over the Invincible Spanish Armada. Many other days of public thanks can be pointed out during the sixteenth century and on down through the years.

But thanksgiving which is merely self-congratulatory is not enough. It is not enough unless it is accompanied by humility; by sympathy for the less fortunate and a desire to aid them. Thanksgiving is not enough if it consists chiefly of what might almost be considered "gloating" with respect to the privileges which are here enjoyed, while in other lands there is sorrow and suffering.

Thanksgiving is often associ-

ated with material things alone; physical comfort; enough to eat and to wear; bountiful harvests. For these, mankind does well to be thankful. But for spiritual values, for God-given courage, for high ideals, for a just cause, for all that is good which posterity has handed down and augmented throughout successive generations—men of good will should for all this give thanks.

Albert Schweitzer once suggested that all the ten cleansed lepers in the parable Jesus told were really grateful, but that they had such a lot of important, urgent matters on their minds following their healing that they put off their expression of thanks till it was too late. Only one had a disposition which made him act at once as his feelings bade him.

So (says Schweitzer), in the same way we ought all to make an effort to act on our first thoughts and let our unspoken gratitude find expression. Then there will be more sunshine in the world, and more power to work for what is good. But as concerns ourselves we must all of us take care not to adopt as part of our theory of life all people's bitter sayings about the ingratitude in the world. A great deal of water is flowing underground which never comes up as a spring. In that thought we may find comfort. But we ourselves must try to be the water which does find its way up; we must become a spring at which men can quench their thirst for gratitude.

## Thanksgiving Day

# the war cry

CANADA AND BERMUDA

Published weekly by The Salvation Army Printing House, 471 Jarvis Street, Toronto 5, Ontario, Canada. International Headquarters: 101 Queen Victoria Street, London, E.C. 4. William Booth, Founder Frederick Coutts, General Territorial Headquarters: 20 Albert Street, Toronto 1, Ontario. Clarence D. Wiseman, Territorial Commander. All correspondence on the contents of THE WAR CRY should be addressed to the Editor, 471 Jarvis Street, Toronto 5, Ontario. Subscription Rates to any address: 1 year \$5.00. Send subscription to the Publishing Secretary, 471 Jarvis Street, Toronto 5, Ontario, Canada. Authorized as second class mail by the Post Office Department, Ottawa, and for payment of postage in cash.

## IN THIS ISSUE

WE wouldn't be doing our job properly if we allowed a Thanksgiving Day number to give you the warm contented feeling of belonging to the fortunate minority of the world's population. So there are quite a lot of references to food in this issue (it has even crept into Colonel Pindred's final report of the Fourth Assembly of the World Council of Churches!); but chiefly we are telling you once again about the places where there is a lack of it.

Although at the moment we think chiefly of the hungry of Biafra there are many other hungry (see J. Ward Allen on page 5) which should claim our attention; and it is not just the giving of our money, but of ourselves, that God requires (see page 11).

While few of us can be doctors, teachers and agriculturalists in the needy areas of the world, all of us can show gratitude all the time in a practical way (read Eileen Cade-Edwards on page 12, and Sam Weaver on page 10).

Remember, it was a lack of heart thanksgiving that caused God to tell the Hebrews "I hate your feasts".



The third horseman (see page 5)

Page Two

EDITORIAL:

## Off the Wagon

AS we cast our minds back to the historic first North American Thanksgiving Day it is difficult for us to realize the horrifying prospect of those early settlers facing a new land, a new soil for their seeds and climatic and other conditions of which they knew little. No wonder they gathered their first hazardous harvest with humble gratitude for God's grace and guidance!

We thought of them when we read in a Nova Scotian bulletin for farmers a eulogy on "the God-given loner", from which we offer these extracts: "For a short time he has some friendly relationship with the mob about him. But not for long. Soon again he's over the side of the bandwagon. He's up ahead searching new roads to follow—new truths, new facts . . . God alone knows how much we need these pacesetters. . . . If only we were ready to recognize, accept and help these quizzical, questing, heaven-gifted 'nuts' before they proved their points in profits."

"But, thanks to the Great Creator who whimsically made us all, it doesn't really matter. The loner walks his roads alone. Ignoring the accepted practice dead around him, he'll find for himself the courage and the new knowledge he needs. When trial balloons burst, test tubes break or rebuffs wound, he'll clean up his mess, find and correct his mistakes, bind his sores and keep on going."

In his heart the Salvationist knows that this is all so very true regarding the sowing of the seed of God's word. But there is the temptation to ride along with the rest, acting on majority decisions because it is easier to court failure in unison rather than face it alone. Yet time and again, in a desperate desire to win the souls of men, someone jumps off and strikes out on a new path ahead. He is the God-given loner. He has that blessed amalgam of courage, conviction and a humility born of a deep faith in God's providence.

## On the Wagon

BECAUSE the Army maintains certain principles regarding drink, tobacco and gambling, in which many Christians indulge in moderation,

it does not mean that Salvationists regard themselves as superior on that account. We are all sinners accepting in different measure the forgiving grace of God. Because office-bearing within the Movement requires the witness of uniform-wearing and other disciplines this does not mean that Salvationists who do not wear the insignia are necessarily less devoted. Sin includes the refusal to accept those standards of conduct and service which God requires of us. They can have reference to the foregoing in some instances.

It is easy for those brought up in a Salvation Army environment to conform to these outward standards and yet miss the spirit behind the Organization. Consequently they know much of corps comradeship but little of divine compulsion. They live exemplary lives but make little impact upon those whom they should be influencing. They are on the wagon, but seemingly going along for the ride.

Yet we are glad to have them with us. For that matter we want to make it clear that there is room on the Army band-wagon for all who are with us in spirit. Indeed, there are hundreds of admirable men and women, some serving on the Army's advisory boards, who are deeply involved in its work and regard it as their church. It might be said that some of these are as valuable to us as those who officially belong. Added to these are thousands of people who would like to feel they are one of us. The 1961 census reveals that these number nearly twice as many as those whose interest is known to us.

A resolution presented at an Army Youth Congress in Britain this year stated: "We now see more clearly that principle is less important than people, and that—whilst maintaining high personal standards as Salvationists—we must nevertheless, in the name of Christ, accept anyone and everyone into our fellowship. We are determined to become more involved in the life of the community, so as to make a greater impact for Jesus Christ."

Jump up on the wagon! Every reader is invited without obligation. Make yourself known at the nearest Salvation Army centre.

## The General begins his Africa Campaign

THE closely-packed itinerary for the three-week campaign of General Frederick Coutts in Salvation Army centres in Africa began with a morning spent in Uganda. The few brief hours were well filled with a short meeting with Salvationists and friends. This was followed by a visit to the Hostel for Ambulant Sick. A brief introductory meeting with the chairman and members of the Uganda Appeals Committee led straight into a meeting with the Press, and then it was time for lunch before boarding the small plane for the one-and-a-half hour journey to Kisumu on the shores of Lake Victoria.

The General was then in Kenya. The Territorial Commander (Colonel Edward John) joined the General's party for this flight. Words of warm greeting and encouragement were given to the Salvationists who greeted

them before the party moved off to the Kibos School for the Blind. Here arrangements were halted by a sudden tropical storm. In a matter of seconds it turned the compound into a quagmire, drenched pupils and visitors, and blew the roof off the boys' dormitory. This landed on the road outside the school, but fortunately no one was hurt. Even so, the General saw sufficient of the school to be much impressed with the fine work being done by the Principal and staff on behalf of 110 blind boys and girls.

Later that evening the Kisumu Hotel was the venue for a reception given by the Kisumu Appeals Committee. General Coutts delighted his listeners with a racy, fact-laden talk on Salvation Army work, giving fascinating glimpses of everyday tasks and specialized services carried out by Salvation Army officers in many parts of the world.

Mukuki Corps, in the Mbale

Division, was the gathering place for many thousands of Salvationists on the Sunday morning. A great mass of Salvationists from the local Maragoli country, a tiny group from Turkana—an arid, semi-desert country hundreds of miles away on the borders of Sudan and Ethiopia—from Eldoret and Kolanya, from Nakuru and the Mount Elgon country, took part in a mammoth march with the General taking the salute. Among the speakers in the meeting that followed was the District Commissioner of Kakamega, Mr. Charles Chomba. The General presented the Territorial Home League Banner to the Shigomere District for most outstanding work and progress during the past twelve months. There were many seekers at the Mercy Seat following the General's thoughtful and pointed address.

Sidney Williams, Colonel, Editor-in-Chief, I.H.Q.

The War Cry

# Thanksgiving 1968

AT first the noise sounds merely inhuman, animal and strangely spine-chilling. It is as if the very earth itself had taken voice and filled the sensibilities with the naked noise of death-bed terror.

But then you look around and see the small black human forms twisted with the life-rending agony of body emptiness. The mouths are wide open, piercing the fetid air with the cry for life, while the young eyes stare from emaciated skulls, accentuating the tightly stretched scabby skin.

Hold on a minute, these are only statistics! We know, assuredly we know, that thousands of people, and most of them children, die each day of hunger but the point is that statistics cannot help us watch in stupefied horror, the sight of a little child with a swollen stomach dying because of brute belly hunger.

An empty food bowl between his sore-covered legs, this child of Biafra in the top photograph is suffering from the protein-deficiency disease *Kwashiorkor*. The bottom picture shows a group of orphans in a refugee camp. An hour after this picture was taken the little boy in the centre foreground of the group had died. He had *Kwashiorkor* too, as shown in his swollen stomach, shrunken limbs, body sores and white hair.

What is this *Kwashiorkor*? It is a disease in children caused by the lack of essential nutrients in food. The word itself comes from the Ga dialect in West Africa, and means "the sickness the older baby gets when the new baby comes". When the older child is replaced by the new baby at the mother's breast, the lack of a suitable diet soon makes the first child irritable and listless.

Says Professor Ritchie Calder of the University of Edinburgh, "The most saddening experience I know is to look into the eyes of *Kwashiorkor*; it is like looking into a dark lantern in which the glint of childhood is unlit. The muscles waste, the skin cracks and scales, like peeling stucco on a wall. The hair loses its pigment. . . . Liver damage almost always occurs. If the child survives its third year, as an untreated



Photos: Miller Services.

case, it will go through life permanently damaged, with its mental and physical development impaired."

Terrible? Shocking? Let's get back to home, then.

ITEM: Thanksgiving dinner in a typical Canadian home. ITEM: Mounds of roast turkey, mashed potatoes, vegetables, cranberry sauce have been consumed. ITEM: Time for dessert and mother announces traditional pumpkin pie and ice cream. ITEM: The child (about the same age of any of the children in the photos on this page), looks up at his mother and begs off dessert. "I'm not hungry, Mom," he says, "I guess I just ate too much." ITEM: At least 5,000 children died of hunger in under-developed countries while the Canadian boy ate his Thanksgiving dinner!

Why should this happen? Why do we keep silent when our politicians allow surplus food to be dumped while most of the world starves? How can we realistically pray thanks to God for "living in such a country as Canada, with all its bounty" when we have no conscience about our brothers and sisters who have consumed their last grains of rice?

Don't we realize what Christ meant when He said, "Depart from me, ye cursed, into everlasting fire. . . . For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not. . . . Then shall they also answer him saying, Lord, when saw we thee an hungered, or athirst . . . or naked, or sick . . . and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of the least of these, ye did it not to me" (Matt. 25:41-45).

Will you, on behalf of these words and because of the children in the photos, accept a challenge? Will you and your family go without your Thanksgiving dinner this year and send the money saved to assist those who try to help? If you are willing to do this, then send any donations to:

**OXFAM OF CANADA**

97 Eglinton Ave. E., Toronto 12, Ont.

You may be assured that any assistance received will go to its intended purpose.

And while you're at it, be sure to tell Oxfam that you read this in *The War Cry*.

## For Sinners only!

YOUR rice bowl is empty, little brother,  
Your hands are blue from cold;  
Your face is a map of terror and pain,  
Old as mankind is old.

Men launch their miracles, little brother,  
They send their rockets up;  
But should it not be their first concern  
To fill your empty cup?

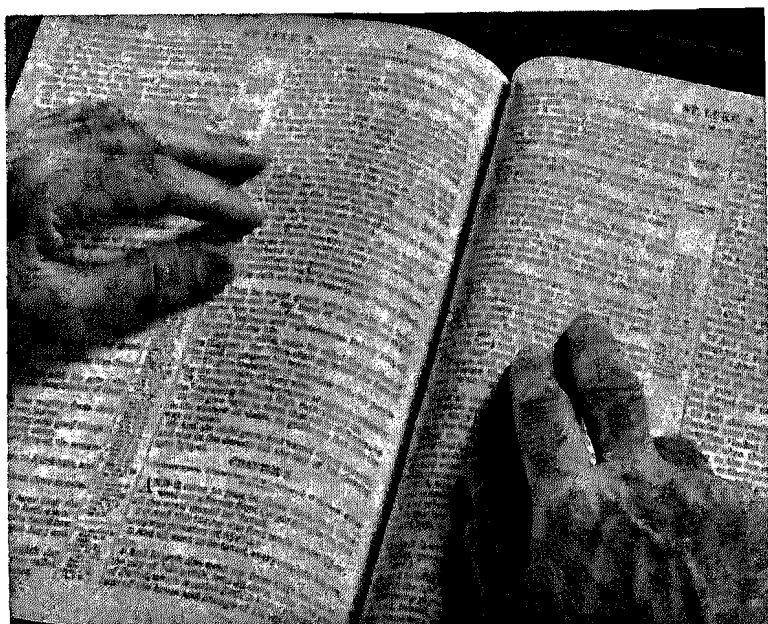
Men reach for the stars, little brother,  
Try to lasso outer space;  
But would they not come closer to God  
If they wiped the pain from your face?

Let's think about this very hard; for we've  
never in our lives felt the real pinch of hunger.

—JEREMIAH



# BIBLE School



**J**OHNS now launches into a discussion of a much misunderstood term—worldliness. Love not the world, neither the things that are in the world" (1 John 2:15). This is the first reference the Apostle makes to the world, though it is mentioned several times later. The term of course needs to be understood in terms of its context. For example:

- (a) Sometimes it simply means "the universe" (Jn. 1:10).
- (b) On other occasions it means "life on earth" (Jn. 3:17).
- (c) Usually it means the "life of human society as organized apart from the will of God".

It is in this sense John says: "Love not the world".

John next reveals that his reasoning is based upon two arguments:

- (a) The incompatibility of love for the world and love for the Father (v. 15). We cannot have the best of two worlds.
- (b) The transience of the world as contrasted with the eternity of Him who does God's will (v. 17).

Some have seen a contradiction between v. 15—"Love not the world", and John 3:16—"God so loved the world". These views however are not difficult to reconcile for, viewed as people, the world must be loved; but viewed as a system, organized apart from God, it must not be loved. We might also remember that "love" is here employed in two senses. There is the holy love of redemption contrasted with the selfish love of participation. It is this latter sense that John now categorizes "love of the world".

There is the "lust of the flesh" (v. 16). Flesh is here employed to

describe that part of us which offers a bridgehead to sin. According to Gal. 5:19, it includes adultery, fornication, lasciviousness, but also hatred, jealousy and selfishness. Thus the sins of temper, irritability, moodiness, pride, harshness—all of these make up the flesh. Lust originally meant "strong desire". It's the attitude of those who say: "It's my life, thus I will do with it as I please".

John next speaks of the "lust of the eyes" (v. 16). How many robbers of man's purity and peace have slipped in through this unguarded entrance. Think for example of Eve: "When the woman SAW—" (Gen. 3:6). The same would apply with Achan: "When I SAW among the spoils a goodly Babylonish garment—I coveted—I took" (Joshua 7:21). In both cases the temptation entered through the eye-gate and provides an illustration of the "lust of the eyes".

Finally, the Apostle makes reference to the "pride of life". This phrase described the man who laid claims to possessions and deeds and achievements which did not belong to him in order to impress others and exalt himself. Love not the world.

Very simply, worldliness is anything that cools one's affection for Christ. It is a spirit, an attitude of soul, a gaze which is always horizontal and never vertical. It can express itself in my reading, my dress, my friendships and certainly in my attitudes. Thus Paul writes to the Romans: "Be not conformed to this world". To the Corinthians he adds: "Come out and be ye separate". To the Thessalonians: "Abstain from all appearance of evil". This was certainly the lan-

## FIRST EPISTLE OF JOHN—4

guage of James, who wrote: "Whosoever therefore will be a friend of the world is the enemy of God".

In verse 18, John makes us aware of the coming of the antichrist. This word actually occurs only in John's letters (1 John 2:18, 22; 4:3; 2 John 7). "Anti" means either against or in place of, *strategos* was the Greek for commander. Thus *antistrategos* is either the hostile commander of the enemy forces or a commander who takes the place of the commander. Antichrist thus means the opponent of, or the one who seeks to put himself in the place of Christ. This of course describes the two aspects of Satan's work, that is, either direct opposition (roaring lion) or the more subtle approach (angel of light). In either case, the end result is the same. Thus the antichrist is the incarnation of all that is evil. In 2 Thess. 2:3, 4, Paul speaks of the "man of sin". All down through history, there has been the identification of human figures with the antichrist (e.g.: Hitler or Napoleon or Stalin). However, John indi-

minister replied with an acted parable. With tongs he took a live coal from the open fireplace and laid it alone on the hearth where it turned grey and black and cold and dead. Then he restored it to the fireplace among the other live coals where it soon came to life and burned brightly again. Undoubtedly there are exceptional people who can keep alive their experience of Christ outside the Church, but most of us can live as Christians only as we live consciously "in Christ"; and that means living within the atmosphere of worship and prayer and preaching and sacrament, where everything speaks to us of Christ; it means living in the warm, strengthening company of other Christians.

Of course this does not mean the expression of the faith as seen in a visible church will be perfect. The truth is that there is a sense in which the imperfection of the Church is heartening. It is because a church is imperfect that I can have a place in it. If it were a perfect church it would not receive me. Then, because the church is not perfect, it allows

by Captain Bramwell Tillsley

cates the antichrist may not be so much an individual as individuals, that is those who either actively or passively oppose Christ.

In verse 19, John sheds some light on the doctrine of the Church. Speaking of those who had fallen by the wayside, John adds: "They went out from us but they were not of us; for if they had been of us, they would no doubt have continued with us". This verse gives biblical warrant for some distinction between the visible and the invisible Church. The fact that we belong to a church does not necessarily mean we are members of Christ. Only the Lord truly knows "them that are His" (2 Tim. 2:19). Certainly external membership is no proof of inward union. Having said this, God intends His Church to be visibly manifest in the local worshipping, witnessing fellowship.

In his book, *This is Living*, Leonard Griffith recalls the following incident: Preachers often recall the man who said to his minister, "I don't have to go to church to be a Christian". The

me to do something for it. Of course, the reasons for non attendance are many and varied. Some account for their absence on the grounds that there are too many hypocrites. Others criticize the minister who is always begging for money or preaching about hell. Then there are always some who feel they can serve God as well on the golf course as in the sanctuary. Having said this, we fall back on the example of Jesus of whom it was said: "As his custom was, he went into the synagogue on the Sabbath day" (Luke 4:16). C. E. B. Cranfield writes: "The free-lance Christian, who would be a Christian but is too superior to belong to the visible church upon earth in one of its forms, is simply a contradiction in terms".

To come back to our text (v. 19) it might be added that while perhaps most visible church members are also members of the invisible Church, the mystical body of Christ, some are not. They are with us but not of us, said John. Only on the final day of separation will the wheat and the tares be completely revealed.

# aids

TO DEVOTIONS

## THANKSGIVING and the Five Horsemen

WE in Canada have so much for which to be thankful — yet — standing in the wings are the Four Horsemen. These are not the Four Horsemen of the Apocalypse, as proclaimed in the Book of Revelation, but the Four Horsemen of our time!

*We thank Thee, O Lord, for the blessings which Thou hast bestowed upon us. We in Canada have the second highest standard of living in the world. We have unlimited natural resources; and virtually every labour-saving device known to man. We belong to golf clubs, curling clubs, tennis clubs, swimming clubs and yacht clubs. Yes, we are going to enjoy our leisure even if it kills us.*

But the latest statistics from the United Nations show us that there are 52 countries, containing 900 million people — almost one-third of the world's population, who have an average per capita income of less than \$100.00 per year. Keep in mind, too, that this is without China's 700 million, as there are no records available for that country. There are some 100 underdeveloped nations in the world who simply cannot eradicate their own poverty. They lack the power, transportation, communications, factories, tools, knowledge and money. Yes, the First Horseman is **POVERTY!**

*We give Thee thanks, O Lord, for blessing our table with fruitfulness. We are fortunate indeed. But walk with me through a village in the Congo, or any one of 50 other countries. See the gaunt, bent frames of the adults and the distended bellies of the little children. As they look into our eyes, they cannot believe that we can see their plight, yet do nothing to help.*

To suffer famine when no relief is possible is one thing; but to

watch your children starving, while in North America enough edible food is thrown out each day as garbage to feed some 50 million boys and girls, is another factor entirely. The Second Horseman is **HUNGER!**

*We are thankful to Thee, O Lord, for the enlightened society which has given us in Canada such educational opportunities. Ours is one of the most progressive countries in the world, in the manner in which we make education available to all.*

Yet in the world today there are 750 million people of school age or over who can neither read nor write. Today there are some 400 million children from the ages of one to five years who probably will receive no education whatsoever.

In all the underdeveloped countries of the world, there is an unquenchable thirst for knowledge, second only to the pangs of hunger. When a new school is opened in some virgin area, the boys and girls from neighbouring



consider as uncontrollable such past scourges as TB, polio, smallpox, measles and scores of other diseases. In this wonderful world of ours, we have 200 million boys and girls who are in better health, and who will live longer, than any other children in history.

At the same time, however, there are some 800 million boys and girls whose chance of surviving to the age of four is only 10

The Fifth Horseman is the late Albert Schweitzer and Tom Dooley. It is the missionaries that serve in the name of God. It is the little newspaper boy in Winnipeg. When I was in that city, I read about this thirteen-year-old Fifth Horseman who delivers his papers every afternoon, pushing in front of him a wheelchair containing a hopelessly crippled little friend.

Where is our Fifth Horseman, yours and mine? "There is no room in the inn." One thousand, nine hundred and sixty-eight years later, is there no room in our inn? Have we closed the door to our heart, to our conscience, to our soul?

A good many of us — perhaps most of us — have closed the door to "our inn"; but it has been an act not of commission, but of omission. Our life is too easy. We have become lazy, careless Christians.

As we give thanks this day for our uncountable blessings, may we acknowledge our responsibility under God to help our fellow man, no matter what his country, colour or creed!

Too long mistrust and fear  
Have held our souls in thrall;  
Sweep through the earth, keen breath of  
Heaven,  
And sound a nobler call!  
Come, as Thou didst of old,  
In love so great that men  
Shall cast aside all other gods  
And turn to Thee again.

JOHN OXENHAM

by J. Ward Allen

This article is a condensed version of a speech delivered by Mr. Allen to the Vancouver Kiwanis Club, October 12th, 1967. A Past President of the club, Mr. Allen is also a Christian layman.

villages will walk for miles every day — just to stand at the open doors and windows, in the hope that some drop of knowledge might touch their searching minds. (Dad, may I take the car to school today—it looks as though it might rain.) Yes, the Third Horseman is **IGNORANCE!**

*Accept our thanks, O Lord, for the progress that has been made in the field of medicine. Today in Canada, we no longer*

per cent of that of the 200 million "favoured children" of the more affluent nations. O God, are we, Thy servants, going to continue to allow 30,000 little children to die each day of hunger and disease? Oh yes, the Fourth Horseman is **DISEASE!**

### Our Responsibility

What is the Fifth Horseman? It is you — it is me. It is every one of us who have so much for which to be thankful. It is each one of us who has the opportunity, as John Wesley said, "To do all the good you can, by all the means you can, in all the ways you can, in all the places you can, at all the times you can, to all the people you can, as long as ever you can."

**SUBJECT:** Our own corps officer, minister or parish priest.

**PRAYER:** O Heavenly Shepherd, may Thy earthly shepherds behold the heavens and hear the angel's song. So shall they be endowed with boldness to defend, wisdom to wait and watch and love to seek out, with tirelessness, the lost and wounded.

### Radiant Smile

**A** FAITHFUL soldier for forty-five years, Brother Augustus Almeda of Halifax North Corps, N.S., was promoted to Glory recently. While of a quiet and kind disposition, Brother Almeda was known for his radiant smile and willingness to testify for Jesus wherever he was. Always anxious about the spiritual life of all with whom he came in contact, his main question to those who visited him prior to his passing was, "Is it well with your soul?"

The funeral and memorial services were conducted by the Commanding Officer (Major Roger Henderson) and Mrs. Henderson when tributes were paid by Corps Sergeant-Major L. Banfield and Brother Edward Webb. Brother Almeda leaves his wife, one daughter and four sons.

### Devoted Father

**T**HE promotion to Glory of Brother Ron Gilbert Sr., of West Toronto, Ont., came suddenly. While members of the family were attending band and songster practices, Ron stayed home to look after the youngest son, Michael, and suffered a heart seizure from which he did not recover.

Brother Gilbert was a devoted father and was always anxious that his children give of their best to the cause of God in the Army. He was a highly respected member of the Metropolitan Toronto Police Force.

The funeral service was conducted by the Commanding Officer, Major Tom Bell, during which a tribute was paid by Corps Sergeant-Major Darraugh. He is survived by his wife, Songster Mrs. Kay Gilbert, three sons, Bandsman Ron (Dovercourt), Bandsman Steve (West Toronto), and Michael, and two daughters, Songster Pam (Mrs. Rick Carey), and Songster Sandra.

Senior Major Hubert Porter (R), was promoted to Glory on Thursday, September 19th, 1968, from Springdale, Newfoundland. A tribute to the Major's life and service will appear in a later issue.

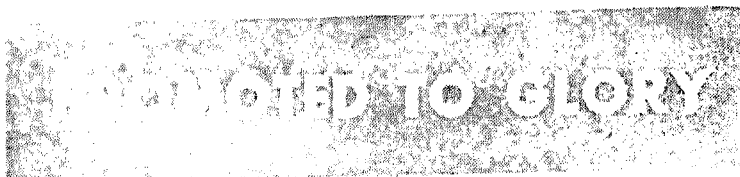
## A Cheerful Disposition

Exemplified by devoted Newfoundland home league worker

**C**ONVERTED as a child at a very early age at Heart's Delight, Nfld., Retired Home League Secretary Mrs. Florence Dove (Corner Brook Temple, Nfld.) participated in all the youth activities and when old enough, became a senior soldier. After her marriage to Mr. Bramwell Reid, the couple moved to Corner Brook where they were active soldiers in the corps.



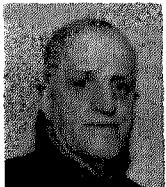
After Mr. Reid's passing, "Aunt Florrie" (as she was affectionately known) later married Mr. George Dove, also a soldier of the corps. A life-long member of the home league, Mrs. Dove became its Secretary in 1937 and held that position until her retirement four years ago. She was a great influence for good in



## Alert for the Kingdom

Retired C. S.-M. Murray Cameron had wide interests

**A** COLOURFUL figure on the scene of Army activities at Windsor Citadel, Ont., has been



promoted to Glory. Retired Corps Sergeant-Major Murray Cameron was born in Glace Bay, N.S., and found the Saviour as a young man. He moved to Windsor in 1922 and immediately took up

### Great Faith

**A** FAITHFUL soldier for over thirty years, Mrs. Sarah A. Blake of Saint John Central Corps, N.B., was promoted to Glory in her 89th year.

Mrs. Blake loved open-air work and was always ready to give her witness to God's work in her life. A tribute states "She had great faith, the hope of glory and a great love for her comrades".

The funeral service was conducted by the Divisional Commander, Brigadier James Sloan. Mrs. Blake leaves two sons, Daniel of Augusta, Maine, and Franklin of Foxboro, Mass.

### Constant Trust

**A**FTER a lingering illness, Sister Mrs. Lawlor (West Toronto) was recently promoted to Glory. Her Christian character had meant much to many with whom she had associated. In the memorial service Mrs. Lieut.-Colonel Poulton spoke of her constant trust in the Lord and of her holy living. The funeral service was conducted by Lieut.-Colonel William Poulton. Mrs. Lawlor is survived by her daughter, Mrs. Renee Romph.

his place in the corps as a bandman and songster.

He became the Citadel Corps Sergeant-Major in 1944 and faithfully performed the duties of this office until his retirement in 1964. Since this time the Sergeant-Major busied himself with league of mercy visitation, work in the Rehabilitation Centre and visiting the jail where he counselled many inmates.

His was a down-to-earth ministry. He had a straight-from-the-shoulder manner when dealing with sin and its complications and his man-to-man approach to problems often resulted in speedy and complete solutions. Sergeant-Major Cameron was always alert to extend the interests of the Kingdom whether in the open-air ministry, or encouraging a new convert to witness or assisting in young people's work.

In the memorial service Band Sergeant Lorne Dunkley paid glowing tribute to the life of the Retired Sergeant-Major. He leaves his wife and son, Bandsman Murray Cameron, Jr.

### Faithful Worker

**B**ORN in Surey, England, Sister Mrs. Mary Colson became a Salvationist in 1930, and faithfully served in various positions such as Sunday school teacher, Recruiting Sergeant, and League of Mercy Treasurer, in the St. Stephen Corps, N.B. The funeral service was conducted by the Commanding Officer, Captain Nelson Gillespie.



### Real Christian Lady

**W**ITHIN a week of her eightieth birthday, after being a soldier for forty-three years, Mrs. Mary McCurdy of West Toronto, Ont., was promoted to Glory.

Mrs. McCurdy was willing to do anything for the Lord. Attending the meetings regularly, she often testified concerning the Lord's work in her life, and for a period of time distributed *The War Cry* in the Junction area. "She was a real Christian lady and we will miss her", said her neighbours at the funeral, for although ill health curtailed many of her activities, Mrs. McCurdy encouraged others in the Christian life and service. The children loved her and a floral tribute was placed by a child who knew her as a good woman.

Major and Mrs. Tom Bell conducted the funeral and a memorial service was held in which Corps Treasurer A. Medlar paid tribute to the life of Mrs. McCurdy. She was indeed a "soldier of the Cross". She is survived by her daughter, Home League Treasurer Mrs. Mary Gordon, and three sons—Alex, Bill and Tom.

### Consistent Witness

**A** VETERAN soldier of the Verdun Corps, Que., Treasurer Joseph Moorhouse was promoted to Glory after a long illness. His devoted service to God and the Army extended over a period of fifty-two years in which he held such positions as Welcome Sergeant, Recruiting Sergeant, Scout Leader, Secretary and Treasurer, the latter being a position he filled for thirty-seven years.



Although unable to attend meetings for some time, he maintained a high standard of Christian witness among those with whom he came in contact, bringing much blessing into their lives.

The funeral service was conducted by the Commanding Officer, Lieutenant James Alexander, in which the Divisional Commander, Brigadier Cyril Fisher, and the Rev. S. Vaines participated. Tributes were paid to the life of Treasurer Moorhouse in the memorial service. He is survived by his wife and a son.

### Musical Ministry

**W**ELL-known for many years as the Bandmaster at Winnipeg Citadel prior to World War I, Divisional Bandmaster Charlie Newman was recently promoted to Glory.

Before coming to Canada, he had participated in some of the earliest corps band tours in England as a euphonium soloist. Under his leadership, the Winnipeg Citadel Band undertook the first extensive tour through the west for a Canadian corps band.

The Bandmaster moved to the U.S.A., Western Territory, after serving in World War I, leading corps bands in Seattle, Denver and San Francisco. While in retirement he responded to urgent calls to return and lead the band at Long Beach, Calif., until a serious accident of several months ago culminated in his passing. A younger brother, Lieut.-Colonel H. H. Newman, was promoted to Glory from Toronto last year.

### DENMARK'S CONGRESS Led by Chief of the Staff

**T**HE last public meeting of the series of congress meetings led by the Chief of the Staff (Commissioner Erik Wickberg) in Copenhagen was a young people's demonstration which was of special interest to Mrs. Commissioner Wickberg, who is the World President of Salvation Army Guides and Guards. A riot of colour met the eye as the national flags were paraded down the aisle and on to the stage, followed by uniformed representatives of every young people's section, who grouped themselves in progressive patterns. There was also a working breakfast for executive officers at the Children's Colony, where the Chief gave a survey of the Army's global action.



- excitement and memories
- mother and daughter "first"
- new army flag donated

"WOULDN'T it be wonderful if we could have a copy of all the wonderful challenging words we have heard over this weekend! In the excitement of it all, we have not been able to take in its full meaning for our lives for we have been given so much." This was a comment made by one of the graduate nurses who took part in the graduation ceremonies of the Winnipeg Grace General Hospital conducted by the Territorial Commander, Commissioner C. D. Wiseman, and Mrs. Wiseman.

The graduation exercises were held in the Westwood Collegiate on the Friday evening where the faculty and students from the School of Nursing joined the families and friends of the graduates for this occasion. Leading the proceedings was the Divisional Commander, Lieut.-Colonel Basil Meakings, who is also Chairman of the Hospital Board of Management. Dr. N. D. McCreath, the Medical Director, brought greetings on behalf of the hospital staff.

During the evening, the graduating nurses received their diplomas and pins and the following awards were made: Doris Gudeuian—General Proficiency Award; Patricia Hill—Theory Award; Valerie Arnott—Scholarship Award; Linda Christian—Alumnae Award for Theory; Judith Jernberg—Personal and Professional Standard Award; Shirley Ann Henderson and Glenda Johns—Honourable Mention for General Proficiency. Glenda Johns is the daughter of a Grace Hospital graduate, giving the nursing school its first mother and daughter graduation.

## Corps thinkathon

THE Hamilton Argyle Corps (Captain and Mrs. David Luginbuhl) held a corps spiritual retreat at Camp Selkirk recently. Major and Mrs. Hubert Rawlins from the United States were the guest speakers.

The weekend included recreational activities and a "Thinkathon" session on the Saturday afternoon which featured frank discussions on corps evangelical outreach and Christian stewardship. The Divisional Commander (Lieut.-Colonel Arthur Moulton) and Mrs. Moulton gave their support and the band and songsters participated in the meetings.

On rally weekend, the King's Trio, with Brother Howard Crossland from Guelph, conducted the meetings, which featured the various youth sections of the corps. On the Sunday evening a march of witness and an open-air meeting were held prior to the indoor gathering when the senior bandsmen gave their places on the platform to the junior groups.

—W.B.

# "Christ is the Main Goal"

Commissioner and Mrs. Clarence D. Wiseman conduct the nurses' graduation in Winnipeg

The valedictory was given by Delia Doerksen on behalf of the graduating class. Commissioner Wiseman addressed the graduates reminding them of the opportunities and responsibilities of their chosen profession. The Winnipeg Citadel Band provided the music for the evening.

Saturday morning gave opportunity for an informal gathering of the graduating nurses and their parents when a morning coffee party was held at the hospital.

The Hospital Administrator, Lieut.-Colonel Muriel Everett, and the Director of Nursing Services, Major Eleanor Johnson, brought greetings to the gathering.

Each Sunday morning a service, held for patients, staff and visitors in the hospital chapel, is broadcast throughout the hospital for patients unable to attend. Commissioner Wiseman brought the message. Just prior to the service, a new Salvation Army flag was raised outside the front

entrance—a gift to the hospital by the medical staff.

The final service of this memorable weekend was held at Winnipeg Citadel on the Sunday morning. Lieut.-Colonel Meakings led the meeting in which Commissioner Wiseman spoke about the importance of keeping Christ as the main goal in life. The Winnipeg Citadel Band and Songsters contributed musically to the meeting in which the graduating class of nurses also participated.

## B.C. music camp candid

RIGHT: Young musicians at British Columbia South Camp Sunrise enjoy a Sunday "hymn sing" on their instruments. BELOW: Sheryl Lewis of Victoria Citadel leads the students and staff during a time of relaxation in Gooding Hall. The D.Y.S. (Major Wm. Kerr) reports that many young people made decisions for Christ during the camp.



## Provincial Commander tours Nfld.

Twenty seekers during the PC's initial visit to Central Nfld.

SEVEN of the most northerly corps in the Central Newfoundland Division were visited recently by the Provincial Commander for Newfoundland (Lieut.-Colonel Arthur Pitcher) and Mrs. Pitcher, accompanied by the Divisional Officer (Major Arthur Pike) and Mrs. Pike.

The first weekend, meetings were held at St. Anthony (Captain and Mrs. Lloyd Brinson) which included a home league supper with members from St. Anthony Bight and Griquet uniting, and a meeting at the new Doctor Curtis Memorial Hospital which was broadcast throughout the hospital to all the patients.

The most northerly point of Salvation Army activity in New-

foundland is Quirpon, an outpost of Griquet Corps (Lieutenant Ralph Pilgrim). A thriving work, especially among the young people, has been maintained by Envoy Mrs. Hillier for many years. Singing company members, in their neat uniforms, greeted the visitors and participated in the public meeting, at the conclusion of which many people knelt in rededication at the Mercy Seat.

Meetings were held at Griquet, Main Brook and Roddickton. Captain Ernest Diamond of Englee gives oversight to the work in the last two areas. After speaking in the school assembly, Lieut.-Colonel Pitcher conducted an evangelistic meeting in the evening at Englee (Captain and

## Exhibition at Guelph

THE rally weekend at Guelph Corps (Major and Mrs. Fred Brightwell) commenced with an Exhibition and Dessert Party on Saturday night when parents met the teachers and viewed the work of each branch of the young people's corps. There was a missionary table with an automatic projector showing slides of missionary work, youth camps and training college as well as corps activities at Guelph.

The Sunday morning meeting was led by Young People's Sergeant-Major Reg. Berry with Mrs. Major Brightwell bringing the message. The young people's band assisted the senior band, a Bible class, with its teacher, Mrs. W. Crossland, read the Scripture portion and the four Brown brothers sang "Count Your Blessings". There were two seekers. Scout leaders from Blue Springs Camp at Acton joined with Salvationists for the meeting.

Mrs. Ernest Diamond, Lieutenant Jacob Smith).

The next engagement of the Provincial Leaders was at Windsor, Nfld. (Captain and Mrs. Jack Stanley). A number of seekers were recorded at the conclusion of the meeting, including one person who had been the subject of prayer for many years.

During this tour twenty seekers were registered. It ended with councils for officers from the central area followed by an evening with the local officers and soldiers.

**A. Bramwell Cook**  
By

B.A., M.D. (N.Z.), F.R.C.S. (Edin.), M.R.C.P. (Lond.), F.R.A.C.S., D.T.M., and H. (Eng.).

had seen and felt. "I will try, but there are really no words. . . ."  
L.S.D. can be made by a person with simple chemical knowledge. It is manufactured in scientific laboratories and peddled by reputable citizens for profit. L.S.D. is a money-making business.

In scientific experiments in psychiatric hospitals the average dose is 100 micrograms or only 20-25 micrograms and this is adequate for psychological research.

For drug-peddling L.S.D. is distributed in doses of at least 250 micrograms on blotting paper soaked in the "acid", as a gum to chew (to children the peddler sings "buy my gum and chew your troubles away"), as sugar cubes in fruit juice, liquor, tea or coffee. It is colourless, odourless, and tasteless. Now it is presented in refined preparations as a sealed strip similar to headache tablets. Each section of the strip contains a "trip" guaranteed by 250 micrograms. The therapeutic dose in medical hands is 25-50 micrograms or at most 100 micrograms.

The use of L.S.D. is spreading in university and college circles in the U.S.A. and even high schools. Students are experimenting with the drug for "kicks". As with any "kick" movement, the L.S.D. users have their own jargon. The experience is a "trip". A user is

(Continued on page 15)



## DRUGS - bane and blessing

7-L.S.D.

L.S.D. (dextro-lysergic acid di-

ethylamide-25) was discovered by the Swiss chemist, Albert Hofmann, in 1938, as a by-product of ergot. He accidentally swallowed at a small's pace. Thoughts race at a snail's pace over each other. In- and tumble over each other. Visions of burning, sweet-sounding light through my body. Suddenly I was the great eye and I saw everything there to see. It was ecstasy and it was horrible and I saw it all and I understood it all. . . .

These words were not spoken by a madman, but by a student who volunteered, under clinical supervision, to take 100 micrograms (3.5 millionths of an ounce) of the most potent mind-changing drug ever developed. And the words were inadequate to the experience. "There are no words," he said, trying to recount what he

### The big kick

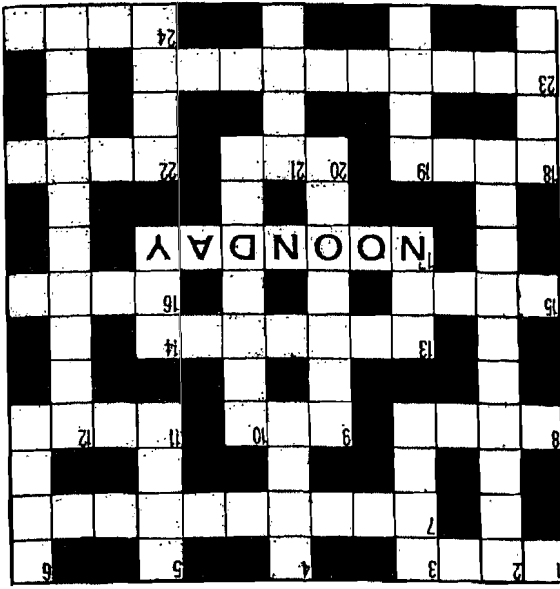
By its advocates, L.S.D. is presented as the big kick, which far transcends the experiences given by marijuana. ". . . I be-

In the course of his experimentation with L.S.D., Harvard psychologist, Timothy Leary, Ph.D., contended that it released his consciousness beyond the physical limits of space and time and proclaimed that it provided one of man's greatest chances to expand the boundaries of his mind. His individuality and his culture. He proclaimed the "sacred energies" of hallucinatory drugs and L.S.D. as a sacrament. He maintains that L.S.D. causes a mystical or religious experience.

### Ecstasies

Leary claims that L.S.D. releases fantastic worlds of inner perception and that it produces ecstatic experiences in which every fibre of the body is released. He describes the discovery as a psychedelic revolution or the psychodelic age. He asserts that L.S.D. is the most powerful aphrodisiac ever discovered. Sex becomes miraculously enhanced and intensified. Sensitivity is increased a thousand per cent.

**ACROSS:** 1. RACA. 7. CONDESCEND. 8. ONCE. 9. NAP. 11. RAGE. 13. MATTOCK. 15. KNEE. 16. EDEN. 17. NOONDAY. 18. MYRA. 20. SAY. 22. BITE. 23. REMEMBERED. 24. SONS.  
**DOWN:** 2. ABUNDANTLY. 3. ACRE. 4. IDEA. 5. SCAR. 6. EDGE. 9. NATIONS. 10. PROUDLY. 12. GENERATION. 13. MEN. 14. KEY. 18. MIRE. 19. APEX. 21. AGES. 22. BEDS.



**REFERENCES ACROSS:** 1. Matt. 5. 7. Rom. 12. 8. Ps. 62. 11. Pro. 6. 13. 1 Sam. 13. 15. Rom. 14. 16. Gen. 3. 17. Ps. 91. 18. Act. 27. 20. 1 John 1. 22. Gal. 5. 23. Gen. 8. 24. Matt. 26. **DOWN:** 2. Ps. 145. 3. 1 Sam. 14. 6. Josh. 8. 9. Ps. 22. 10. Ps. 17. 12. Pro. 27. 13. Matt. 5. 14. Luke 11. 18. Ps. 69. 21. Eph. 3. 22. Ps. 149.

### ACROSS

1. The man who says this is in danger of the council (4)  
2. Men shall utter thus the goodness (10)  
3. A half one can be ploughed by a yoke of oxen (4)  
4. A notion or thought (4)  
5. Cars can turn to inflict one (4)  
6. At was smitten by this of the sword (4)  
9. The Lord is governor among these (7)  
10. The wicked speak thus with their mouths (7)  
12. Does the crown endure to every one? (10)  
13. Let your light so shine before them (3)  
14. Jesus said the lawyers had taken away this of knowledge (3)  
18. The Psalmist begged to be delivered out of this (4)  
19. An ape and ten go to the summit (4)  
21. "Throughout all the world without end" (4)  
22. The saints should sing aloud upon these (4)

### DOWN

1. Jealousy is this of a man (4)  
9. Forty winks (3)  
11. Jealousy is this of a man (4)  
13. Each Israelite went to sharpen his coulter, axe and this (7)  
15. Every one should bow to the Lord (4)  
16. Man was expelled from it (4)  
17. We need not fear the destruction that wastes at this (7)  
18. A city of Lycia (4)  
20. "If we — that we have no sin, we deceive ourselves" (3)  
22. We should not this and devour each other (4)  
23. "God — Noah, and every living thing" (10)

Where a dash is printed, the missing word is the required solution. Biblical references are given, to be used if needed.

## - Scriptural Crossword Puzzle -



# Effective means of Communication

Noted by Colonel LESLIE PINDRED

COMMITTEE work is hard work if taken seriously. However, there were compensations in enriching fellowship. To sit in conference at the same table with delegates from Australia, the U.S.A., Cuba, Greece, England, India, Kenya, Switzerland, Holland, Germany, Indonesia, Japan, and under the chairmanship of a Nigerian principal and preacher, seeking to deal with the complex problems that face the Church in terms of mission in industry and urbanized living was a unique privilege. We studied the Bible each morning, first under a Swiss theologian and then later under an American Lutheran. The lecturers and those who led devotions were representative of many countries and cultures throughout the world.

One wished often that there was a greater emphasis placed upon prayer and the guidance of the Holy Spirit than appeared on the surface. Yet, to get into conversation with delegates was to touch upon deep concerns and to find depths of spirituality that are not as evident as they would be in a more evangelical atmosphere. Many are deeply anxious to bring about unity in the Church without sacrificing truth or losing the precarious freedoms, particularly of truly Protestant and reformed faith. It has been surprising to me to hear the representatives of the Orthodox Churches so ready to defend fundamental truth concerning sin, salvation and the Holy Scriptures.

Some fears have been expressed that the Orthodox representatives, who come from Bulgaria, Romania, the U.S.S.R. and other lands will soon dominate the Council. This is not the case judging by the plenary business meeting activity currently in

force. After the Nomination Committee had done its work, and the roster of Central Committee members was placed before the assembly for approval, it was found that it was the Reformed Churches that had increased their membership by three; the traditional and more liturgical groups remaining static. The only criticism I had of this issue is that the members of the Executive Central Committee are nearer 65 years of age than 45, and that some are nearing the three score year and ten mark! This is unfortunate when one considers that the next assembly is seven years away, in the face of the uncertainty and danger of these present times.

## Impartiality

It was a heartening thing for me to learn at first hand that contrary to the criticisms we hear levelled at the World Council of Churches, neither liberal nor conservative evangelical theologians can carry the vote to establish policy or to make decisions without equal opportunity being given to the other side to speak on any motion before the assembly, be it doctrinal, sociological or anything else. The evangelistic task of the Church is much too large and varied to be the prerogative of one order or one privileged class in the Church.

## The Laity

The delegates were happy in the fact that all over the world the churches are more alert than ever to the significance of the ministry of the laity. The key criticism here that there were all too few lay delegates at the assembly was justified. Bishop Reed of Ottawa, a fine Canadian,

Commissioner Gosta Blomberg, the Army's Territorial Commander for Sweden, conducts a devotional gathering at the Assembly.



in introducing a motion regarding the implementing of the mission of the Church by the widest use of its lay people, urged council members to return to their churches and ensure that the resolutions were put into action.

This emphasis upon lay action was also envisaged as sound ecumenical action where new tasks are to be undertaken and others revived by renewal. Church members must be willing to take or share responsibility. Laymen and laywomen are needed to care for shepherdless congregations and deepen their spiritual life; to minister to the growing industrial areas; to meet the intelligentsia on equal terms and to enable them to see the relevance of the gospel to their need. They are required to confront the student world with the word of God; to go into new fields of opportunity and garner in the thousands waiting to be harvested; to share in the training of leaders and in the Church's programme of Christian education for young people and youth. Such was the diet received from the platform and in committee discussion.

## The Food

Not any less appetizing, beneficial and bountiful were the meals provided. It was no small task to feed some three thousand hungry mouths twice per day. With so many men and women gathered in one place it was necessary to use a form of buffet service so widely used in Sweden. In the centre of four huge dining halls used were buffet tables. Each day the food would represent some national dish. Generally there would be some preliminary dish of green salad, fish or soup; then the main meat and vegetables, followed by some form of dessert. Often delegates from other parts of the world would

confuse a custard dessert for soup. I saw one minister put rashers of pork and potatoes into a bowl of sweet strawberry dessert. We saw some strange dishes but on the whole the food was very good.

## Translations

Translation in the great plenary sessions and in the section and committee rooms was accomplished through the courtesy of I.B.M. machines and a barrage of interpreters and translators. At any international gathering the success of the assembly work depends upon the establishing of genuine dialogue between people from different backgrounds and languages. Delegates had to see the necessity for speaking slowly, clearly and without complicated syntax and slang. One heard many big words and I came to the conclusion that their constant use simply makes for misunderstanding.

There were lessons here for Salvationists. One of our primary tasks today is to communicate the Christian gospel more clearly to our fellows. An I.B.M. technician said to me: "There is really no mystery about effective communications; no tricks or magic. Effective communicators need an ordered mind and an average memory. They need to be able to express in short clear words and simple sentences what they have to say. That's the recipe!" I was about to turn away when, with a smile, and probably a sensitivity to the very long papers read at the assembly, he added; "and one more thing, when you have said tidily and with conviction what you have to say, stop communicating promptly--SIGN OFF!"

I felt that I had listened to one of the most significant messages of the entire conference.

## Say Hallelujah! No. 2

THE Founder's love for the souls of men was often at anguish peaks. Brooding may make life vengeful or divine. With William Booth the deep considerations of his mind for needy people etched in him more deeply the divine pattern.

But it made him impatient of the lukewarm, the uncertain, the wishy-washy. Said he on one occasion: "Oh these grumbling, dissatisfied, selfish, ambitious souls, who vow one day and break their vows the next without compunction! What a curse they are to the Army, what a hindrance they are to the Kingdom! There is needs be that offences come, but woe be to them through whom they come. Woe! Woe! Woe!"

GEORGE KNOWLTON

# ARMY accent

## A Large Amount of Money

One day in 1930 an officer in England suggested to Sam Weaver that he should leave his job as an engineer and become an agent for The Salvation Army Assurance Society. He pointed out that Sam could earn a large amount of money! A more convincing argument was that there would be ample opportunity for evangelistic work. In "A Unique Society" \*Sam Weaver continues in his own words:



THE going was hard and the people were not kindly disposed toward The Salvation Army Assurance Society, and so, after a few weeks, with no fortunes made, not making enough to pay for my lodgings, I decided to quit. But I was advised by a friend to give it one more try, to get out on the knocker and canvass a little. I did feel that God was leading me to work. He wanted me to do, so I persevered.

After searching for a very small road, with as few houses as possible, I started door-knocking. What an experience—practically every door was slammed in my face! I decided to finish the one side of the street and if it produced no results then I would take it that I was not cut out for assurance work.

Still the results did not come, and so, very disappointed, I left the street and had a look round the shops. I had a feeling of crisis and could not escape the feeling that God was working in my life. Someone seemed to say to me, "Go back! Go back!"

After a lot of heart-searching and hesitation I went back. The first door I knocked at was opened by an old lady, who said: "Thank God, you have come! I saw you across the road and hoped you would. Could you help me? I am all alone. My husband is in the front room, dying. Will you pray with him, before he dies?"

I went in. The old man seemed

too far gone to understand as I read from the Scriptures. I knelt down and prayed, wondering if any good could come of it. Later that night I went back and remained all night. In the early hours of the morning, the old man opened his eyes.

"Would you be the young man who prayed with me yesterday?" he said.

"Yes," said I.

"Then would you do it all over again?" replied the man. I read him John 3: 16, and parts of John 14. I spoke to him of heaven. As I prayed he found Christ. He told me so.

I felt then, and feel today, so many years after, that God led me to that door and showed me the work I was to do for Him. The news went around the town. I began to feel confident both as an Army assurance agent and as an evangelist. The Salvation Army had already established itself and was respected by the people. God was working through The Salvation Army Assurance Society.

I HAD been calling at a home for some years. The housewife was a bad client and I had tried to get her off my book because of her heavy arrears. She was hardly ever free of black eyes and bruises inflicted by her husband.

One day she said to me, "I wish I was like you; you always seem happy when you call here each week." I must confess I was

What have you been doing to my wife?

most anxious to get away from the house. It was not a place that invited long acquaintance. But she returned to the subject and this time I told her she could be happy, that Christ could change her life completely. Later she asked me to tell her more. This time I had to enter the home.

There was not a place to put one's hat; the table looked as if it had not been cleared for months; a newspaper was the "tablecloth"; the floor had not been swept for a long, long time. But even though I had hesitated, God was in that home that day.

I told the woman to pray for herself. She replied, "God knows you better than me. Will you tell Him about me and see if He can help me?" Kneeling on that dirty floor, I prayed with this poor woman though, I am ashamed to confess, my faith remained low.

Two weeks later I called late one evening, and the door was opened by a well-built man, the husband, I presumed, the blacker of eyes and bestower of bruises. His opening remark scared me—"What the hell have you been doing to my old woman?"

I kept calm and remained in one piece and he went on: "She's got religion! The place has been cleaned up. She cooks good meals. She is a different woman!"

This great news cheered me up. "Sir," I said, "It is not me, but God. I told her about Him."

Some time later I learned that husband and wife had joined a mission and the home was transformed. Now all that began as a business call. Business and religion do work side by side.

FOR me, as for many other Salvation Army Assurance Society agents, my work has entailed much more than the collecting of premiums. It has meant watching all night with people who were dying, visiting the sick,

praying with folk in their homes, helping to repair broken marriages, giving advice and help when girls go wrong, arranging funerals for women who had no one to turn to in their trouble.

One night I was asked if I could do a person a great kindness. I replied recklessly that I would only be too pleased. It transpired that the woman had just lost her husband. "I would be obliged if you will shave him and make him look nice and clean," she said.

I was taken up to the bedroom where the dead man lay alone. The room was dimly lit by candles. As I worked, striving hard to keep my hand from trembling, shadows cast weird shapes, dancing on the walls as the draught made the candles flicker. I doubt whether the deceased ever had a quicker shave! The experience gave me confidence and I have shaved several dead men since.

Some of this was years ago, but I am still welcome in the homes of the people. A few months ago I canvassed a road and discovered that almost all the tenants were coloured immigrants. But I was invited into their homes and told of their problems. Several have become policy-holders of the Society.

When I call the children are waiting at the windows for me. What a welcome I get! A chair is pulled up and the West Indians crowd round. Then I must forget the time for a little while, and I listen to the family news. Such is their confidence in their new friend, I feel that William Booth would be most pleased at this aspect of the work of the Society he founded, for numbers of people have been converted, just because his agents call at the homes of the people "and mix religion with business".

### \* About Sam Weaver and "The Unique Society"

The Salvation Army Assurance Society Ltd., whose profits provide a considerable contribution to the upkeep of the Army's International Headquarters, in England, began in 1891 when General Booth acquired the charter of the Methodist and General Assurance Society. While by no means the largest, it is still one of the best of its kind in Great Britain.

Strong criticism regarding the mixture of business with religion came from without and within—Commissioner Railton staged a one-man protest demonstration! How the years between have justified confidences and dispelled fears is told in "A Unique Society" by Bernard Watson, recently published in England at 18s. 6d.

Sam Weaver, whose story here is extracted from the book, is not only an enthusiastic evangelist: money-wise, he is one of the Society's best men.

# INTERNATIONAL SURVEY

## HEARING IS BELIEVING

Corps Cadet Meltia Hamilton of Jamaica writes about a rhythm group with a difference in that country.

A FORMER manager said of the work accomplished at Westerham Boys' Training Farm — "We believe in the verse of God's word which states that 'some seed fell on good ground and brought forth much fruit . . . We have seen boys' lives changed and made useful, and we give God the glory.'"

As Westerham (Kingston, Jamaica) moves to Williamsfield (Montego Bay), it is with this same belief that the manager, Captain John Fisk, and his staff, are establishing the new training centre which will ultimately offer greater facilities and cater for a larger group of boys.

Dairy and farm maintenance, a market garden and poultry farming are all part of the training programme and a number of boys are already successfully employed in various parts of Jamaica, having completed their training, among them being some of the blind boys trained in poultry farming at Westerham Farm.

Practical training is vital and brings encouraging results as the boys prepare to become useful citizens, but the seed continues to fall on good ground as they

respond also to the sound, spiritual teaching received. The basic Christian standards upheld have resulted in an active fellowship being created among the boys, some of whom are finding an outlet for their spiritual energies through their own rhythm group, known as the "Westerham Warblers".

### The Beginnings

Captain Fisk tells the story of how the group came into being:

Everyone in Kingston, Jamaica, was doing something for the 1967 Anniversary of Independence, so why not Westerham Farm? A colourful float was built by the staff and boys depicting the work done on the farm. Someone suggested that the float should supply its own music and so a rhythm group was formed.

A string bass, made up of a plywood box, a broomstick and a piece of plastic clothes line was dug out of storage. This was played by Raymond whilst Meltia borrowed an accordion. Vincent had the bongo drum (also borrowed for the occasion), Errol played a cheap set of marracas

bought at the local market for three shillings, and despite the cook's protests, McKenzie borrowed the kitchen grater for extra effects!

After the festival, word got around that the Westerham Boys' Training Farm had a rhythm group, so invitations started arriving at the farm for the group to supply music in various corps' programmes. As this required a good deal of organizational planning, the assistant manager, Lieutenant Rudolph Smith, took over the responsibility and the name "Westerham Warblers" was given to the group.

The string bass now received a coat of varnish; Meltia was given

a lovely accordion (by one of the Salvationist Service Corps members visiting Jamaica from the U.S.A.); "tom-toms" were purchased for Vincent and professional marracas for Errol. Joe and Harry bought mouth-organs and the cook finally despaired of ever seeing her grater again and so bought a new one, thus leaving Mac fully equipped!

The Congress Youth Festival marked the official debut of the "Warblers" and at Christmas they brightened the Kettle appeal with their music. Since then programmes have been given in many parts of the island, for the boys are all converted and take their personal witness with them, letting it shine through their music.

Among the group only Mac has normal sight, three of the boys having partial vision, whilst the remaining three are totally blind.

## NEED OUTSTRIPS RESOURCES

"STAND still and consolidate" is a counsel of perfection after a period of rapid advance but one which seems almost impossible to achieve in a young developing country. The rate of growth of the hospital at Chikankata, Zambia, in the twenty-one years since work began in the form of a small clinic operated by a nursing sister has been so rapid that some slowing down seems essential and consolidation and reappraisal of policy and objectives is urgently needed. Pressures from all sides, the ever present needs and the growing confidence of people who are increasingly aware of the benefits of modern medicine, plus almost unprecedented opportunities to

meet needs and improve facilities force the pace.

Lack of money is now less of an obstacle but the shortage of personnel — especially trained staff — is a serious impediment and is almost the only limiting factor in development. So serious is the shortage of professional staff that we — as with other centres — are faced with the possibility of retrenchment just at a time when conditions in the country are set for great expansion and progress. In the face of this serious situation we can but cast ourselves upon the omnipotent God whom we serve and who we know is more concerned than we are.

However, we give thanks to God for His provision, His guidance and His sustaining grace in the face of growing demands and diminishing staff. We dedicate ourselves to yet higher standards of medical care and Christian witness through Christian living which we believe should go hand in hand, and we accept that the future may present a challenge to radical change in policy and emphasis. We must respond boldly to new situations and new knowledge.—D.K.

Jesus said, "Go ye into all the world and preach the gospel to every creature". This commandment has not been rescinded. What are you doing about it?

### On Wheels and on Foot



1. The Territorial Commander for Ceylon, Colonel Burton Pedlar (a Canadian missionary officer), stands (right) beside a vehicle which was purchased by money sent from the Metro Toronto Division. As well, this division donated \$600.00 towards the purchase of a car for Brigadier Edit Barrika of Nigeria. 2. So great was the number of Congolese people seeking help at the first Salvation Army dispensary in Brazzaville, that almost immediately plans were laid for another clinic to be established. This has now materialized and the building, some four miles from the first, is seen here with some of the eager people thronging its entrance. All the instruments and equipment were supplied by generous friends in Switzerland, from which territory comes Captain Andrée Dudan, one of two European nurses who, with ten Congolese employees, staff the dispensary.



# home page

## When the Heart says "THANK YOU"

FOR years I had watched and wondered about the old man with the garden trowel. He seemed to be working in a different place every time I saw him. Was he employed by the city to beautify the sidewalk verges and all the odd little corners around the neighbourhood? Who supplied him with all the seedlings he planted so freely in the spring or the many bulbs in autumn?

One day, early in May, I found him planting forget-me-not seedlings on my own neglected verge and decided to risk his possible contempt at my negligence and make myself known to him.

"Are you doing this for the city?" I enquired.

The old man straightened up and replied, indignantly: "Indeed I'm not! This is my own way of saying 'thank you' to God for this beautiful world! I figure I've lived in this world a long time and I've never really said thank you, so this is the least I can do—add a little extra beauty here and there from my own garden."

I was taken aback! All these years that I had watched him toil, he had been thanking God in his own silent, non-remunerative way.

### Source of Gratitude

This kind of gratitude, that is freely and joyfully given, comes from the heart! It has little in common with the "thank you" we utter casually and without much thought when someone hands us the daily paper or passes the salt at the table. The "thank you" that comes from the heart is meaningful and sincere and, without exception, possesses some part of the giver.

Children are capable of giving thanks in this way too.

When one day my youngest son brought me a small bunch of wilted daisies and dandelions, I was touched but could not resist the question: "What did I do to deserve these?"

Chris disentangled his small hand from the tangle of flower stalks. "Everything!" he exploded, throwing his arms around my neck. "Now I'm going to pick some for Daddy." And away he ran, leaving me holding his gift and feeling wonderfully elated.

Sometimes the heart says "thank you" so subtly as to be scarcely recognized.

Eager, as a child, to learn the right things to do in the domestic

sphere in readiness for such a time as I might need to know them myself, I once asked my mother: "Why do you always give the window cleaner a cup of tea?"

"Well," replied my mother, "we're making it for ourselves aren't we? What's wrong with giving him a cup, too?"

"He wouldn't miss it if he didn't know you'd made tea!" I argued.

"That's not the point," she said, "it's my way of saying, 'thank you'!"

But I was not satisfied. "Why do you HAVE to thank him? Shouldn't he thank YOU for your custom?"

"He does thank me," said my mother quietly. "He always asks me if I want anything done while he has the ladder handy!"

The wonderful thing about this expression of gratitude is that, while it gives lasting joy and a

sense of satisfaction from knowing a favour was appreciated, it need cost nothing! It needs no explanation, no words, so it presents no language problem and it belongs to no special age group.

The heart can say "thank you" anywhere, any time and on any occasion. Because it need not cost anything, it causes no embarrassment—only delight.

I like to remember the rhubarb pie my neighbour sent over to me one day when I was just wondering what on earth I should prepare for supper that night.

Earlier that week I had picked her a half-bushel of our quickly ripening plums. Glad to have someone to give them to, I hadn't expected anything in return. The pie came as a surprise. I like to think it was because of the warmth of feeling that came with it, but never did a pie taste better than did that rhubarb pie!

Cuttings from house or garden plants make wonderful "thank you" gifts, so do little pots of homemade preserves or cookies. An hour's baby-sitting or an offer to "pick up something" for a neighbour when you make a trip into the town also are most appreciated.

The secret of gratitude is to please in a quiet, unobtrusive way without making a big show out of it. A friend of mine has a very pleasant way of saying, "thank you" when more than one person is involved. She invites them to a coffee party, serving a fresh home made cake or cookies with the coffee. No reason has to be given for the invitation. It's simply—a coffee party!

Every day we say "thank you" many times with our lips; let's not forget the pleasure and the lasting joy that is ours to give, when the heart says, THANK YOU!

by Eileen Cade-Edwards



At this Thanksgiving season, let us pause to say "Thank You" to God for His many benefits to us.

# MAGAZINE features

Good advice for autumn boaters

## Safe Boating Practices

**E**ACH year the drowning toll is much too high and each year too many drownings occur through mishaps in the handling of small water craft, powered and non-powered.

Lakes and rivers, big and little, are the boating enthusiast's paradise. Relaxation and pleasure are his for the taking as long as he stays aware of the hazards and potential dangers where water is concerned. He is reasonably safe in his small craft if he follows the general principles of good boat handling but if he ignores them he is setting the stage for yet another drowning.

1. Make sure your boat is in seaworthy condition.
2. Use the right boat for your particular purpose, and don't overload it.
3. Match the right horsepower motor with the size of your boat.
4. Observe the rules of navigation—"The Rules of the Road".
5. Be sure your boat is properly equipped.
6. Operate the boat with common sense and care.

It's common sense and care that frequently get left on shore when the boat is cast off, and it's the lack of common sense and care that starts a chain reaction of unsafe acts leading to accident and tragedy.

Boating is apt to generate a carefree atmosphere and hazards may be overlooked. Some of the risks that are taken often seem minor but the results spell trouble when you are caught off guard. When you are fishing, how do you drop the anchor? Just throw it overboard? If it doesn't reach the bottom the sudden suspended weight can overturn your boat or rock it dangerously. The anchor should be lowered gradually.

When an aircraft is taxiing on the water, landing or taking off, do you stay clear? A plane is not as manoeuvrable as a boat and the pilot may find it impossible to make sudden last minute changes in his course. Don't block his path. Give him plenty of clearance.

Do you watch for hazards when towing a boat? Yours may bypass the hazards safely but the towed boat may not unless you think ahead of your actions. Last fall, a man almost lost his life through a chain reaction of events. A boat being towed caught on a stump in the creek bed causing the towing boat to swerve sideways throwing the driver out into the water. The water was bitterly cold but he managed to reach shore before he became too numb and incapable of helping himself.

What about lifejackets? Make a point of always wearing one in



the boat. If an accident happens and you are suddenly treading water you have some chance of staying afloat until help arrives.

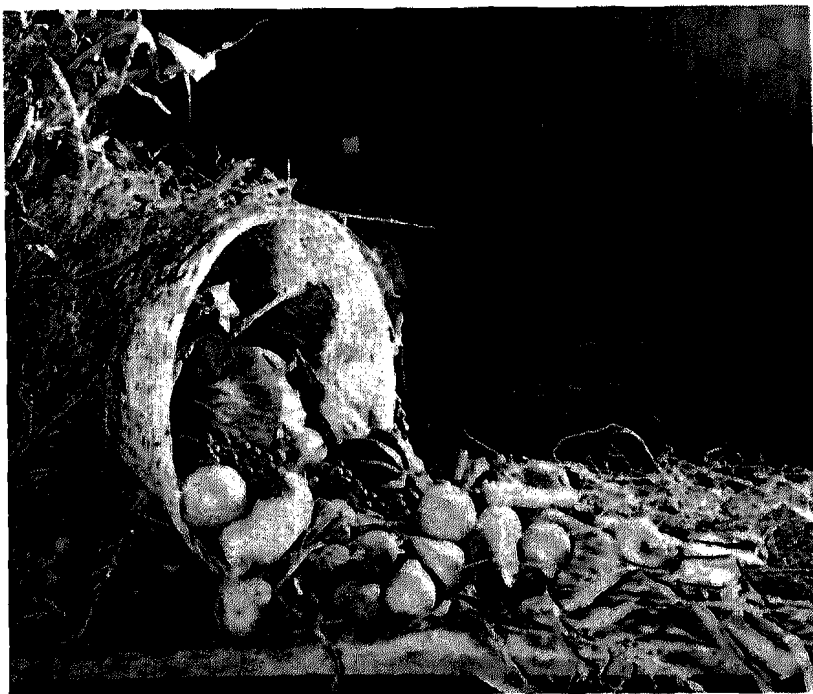
Do you use a boat when out hunting? If yours is a car-top boat you must keep in mind that such a boat can't take bad weather if it is overloaded with only a few inches of freeboard. The boat loses stability and swamps or turns over too easily. Make certain that your load will not shift if the boat rocks.

Do you keep a weather eye out for sudden changes in weather? If you know a storm is coming up stay ashore until it blows over. Getting caught in one unexpectedly is dangerous. If you are caught, make sure your lifejacket is tied on, then head for the shelter of an island, point, headland or shore. Where the water is rough keep the bow of the boat

quartered into the waves to prevent it from being swamped.

Register your boat. The owner can be identified much more quickly if his boat is found swamped or adrift.

Be more aware of safe boating practices when you are out in cold water and freezing temperatures. Keep the load light, cut in half at least. Very cold water tends to make the boat sluggish and hard to handle, and when spray freezes on the outside of the boat it becomes heavy. If the boat is loaded to capacity it can be easily swamped. You have less chance of surviving in extremely cold water. The water rapidly removes the heat from the body producing an instant numbing effect. In a few minutes you would lose sense of touch and coordination, and be unable to hang on to any floating object.



## These are my Thanks

These are my thanks, Lord; not my words alone,  
Nor the quick lifting of my heart to Thee  
In silence, when a sudden wind has blown  
A gust of gold from some October tree,  
Or when I've seen a customary view  
Transfigured by a whirling mist of stars,  
Or watched with grateful eyes the earth made new  
By spring's perennial mercies on its scars.  
But more than these, the little gentle things  
I try to do to ease an aching heart  
And give some trembling, wounded spirit wings—  
Lord, they are very small, but they are part  
Of the deep gratitude of all my days;  
They are my fervent thanks, my ardent praise.

—Jane Merchant.

# MUSICAL notes

## Captain Joy Webb here discusses the development of the Joystings combo group

*NOW that at the end of nearly five years you have reached the close of your work as leader of the Joystings, how do you look back upon it? What was your motive in commencing the Joystings? Was it just enthusiasm? Was it a gimmick? Was it an experiment? Or a conviction?*

Well, to start with, I didn't realize we had commenced anything; there was no plan to commence anything at all, and the early life of the Joystings has to be seen in this particular light; there was no intention of forming a group. We gathered together a group of cadets who happened to be on the scene at that time, in response to a request from the television folk to hear some of the new idiomatic music in the Army.

When it became apparent that we were going to be a little more than just a passing flash-in-the-pan, we then had to start thinking seriously about what a group was, how you ran a group, and, most of all, we had to start thinking about the reasons why there should be a group and particularly what a group could accomplish.

So, apart from that, the purpose came afterwards, if you understand what I mean. The General called us "a happy accident" and I think he is nearer the mark than anybody else.

*Can you tell us something about the personnel over the years?*

On the very first filmed recording of the Joystings, which is in the BBC archives now, we had actually four men and four girls, so we were eight for quite a long time. Then in the May Captain Everett received farewell orders, and the three girl cadets also went out of college and I was permitted to select three other girls. We also had a Swedish cadet who was doing his second year. He went on to the string bass, so we remained at eight then.

*So it was really seen at first as merely an expression of training college activity?*

Well, I don't know that that's quite accurate, because in fact in many instances it disrupted training routine rather badly and we had to try and compensate for that somehow. The training college authorities were very, very



While on a visit to Amsterdam, the Joystings appeared on television with singer Marion Williams.

## MISSION ACCOMPLISHED

far-seeing in this particular instance. Commissioner Clarence D. Wiseman deserves a great deal of credit in that he permitted experiments to happen. I think he could see, being a far-sighted man, that there were possibilities. So, indeed, we used it as part of cadets' training, but it wasn't a policy to do so. In fact, to be frank, events just overtook us, and we had to keep going.

*Can you tell us how the Joystings' personnel has changed?*

We functioned as eight people for the best part of our first year, and then, when we lost the Swedish cadet, Lars Dunberg, a very good string bass player, we had to seek for some compensation on the bass line. We decided that we would try and make the sound more of an electric sound. Even after twelve months we knew little about sound or about the trends. We wanted to approach the kind of sound that outside groups were making. We therefore purchased a bass guitar, and Peter (Captain Peter Dalziel) learned to play it. At the Scottish Congress that year we appeared with a bass guitar, and an all-electric sound. That brought our numbers to seven, and we functioned with seven for a few months, until at Christmas one of our girls left the group because she felt she needed to concentrate on her training. From that time onwards we were three fellows

and three girls, and for most of its life the Joystings were six. Then Pauline (now Pauline Banks) was taken very seriously ill and had to drop out of the group. For the

past two and a half years we have been five, which I think, perhaps, is an easier number to contain than the previous numbers.

*(To be continued)*



ACSAL

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"SOUNDS  
EXCITING"

With

CAPTAIN JOY WEBB

*(Former leader of the Joystings)*

- Mrs. Sarah Green — Flute
- Metro Toronto Divisional Male Chorus
- Earls Court Citadel Band

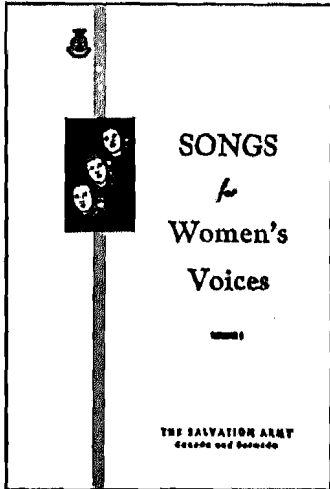
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Tickets \$1.00 — Obtainable from  
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• Eminently suited to the needs of any women's singing group — songsters, nurses' fellowship chorus, youth chorus or vocal trio, etc.

• A tremendously useful tool in the musical presentation of the gospel. Attractively bound in blue and silver.

- Contains arrangements of standard favourites and will provide you with devotional, gospel or programme items of a very attractive nature.
- Here are some of the songs: "Jesus Is My Light and Song", "The Great Physician", "Man of Sorrows", "You Can Tell Out the Sweet Story", and many others — 24 in all.

**ORDER NOW! — Price \$1.15 plus 15c postage**

The Trade Department, 259 Victoria St., Toronto 2, Ontario.

## Do you know where these are?

The Salvation Army will assist in the search for missing relatives. Please read the list below, and if you know the present address of any person listed, or any information which will be helpful in continuing the search, kindly contact the Men's Social Service Secretary, 20 Albert Street, Toronto, marking your envelope "Inquiry".

**BACKMAN, Karl Gustav.** Sought by his sister, Mrs. Ingeborg Aronson, of Sweden. Born June 8, 1909, at Ragunda, Sweden. Parents: Johanna and Carl Backman. Single. Left Sweden in 1929. Last known address: Sioux Lookout, Ontario. Last contact was by letter in 1947. Was lumberman. 68-445

**BAILEY, Shirley Pearl.** Could be using the surnames McLean or Alexander. Separated from husband, Gordon Bailey. Parents: Peter Alexander and Louise McLean. No children. Brothers are Louis and Melford La Butte. Is a handler of horses. Was last known to be at racetrack in Hazel Park, Michigan, U.S.A., but could be at the Greenwood Race Track in Toronto, Canada. Mother is ill and is anxious to see her daughter. 68-452

**BERGDAHL, Frank Fritiof.** Sought by Trust Department, Swedish Board of Trade Bank, Stockholm, Sweden. Could use the name of Stanope or Stanhope. Inquiry has to do with an estate. Born January 24, 1907, in London, England. During World War 2, he served with the Canadian Broadcasting Corporation. In 1953, when last heard from, he was living in Vancouver, B.C. His parents were Axel Bergdahl and Edt Cornelia Bergdahl (née Morgan). 68-448

**BERNHOF, Lars (Olsen).** Born April 2, 1891, in Sorreisa, Norway. Son of Ole Paul and Lorentine Margrethe Andreasdatter Bernhof. Left Norway fifty-five years ago. Said to have been a farmer and woodsman. It is rumoured that some time ago, through a third party, he enquired as to relatives in Norway. A half-brother, Leonard Olsen, seeks him. 68-476

**LOPOUCHINE, Nicolai.** Born between 1895 and 1897 in Romania. Last heard from after World War 1, when he wrote a sister in Finland from a P.O.W. Camp in Germany. He had five in family older than himself — Piotr, Valentina, Ekaterina, Boris and Eugenie. The inquiry comes from Finland, from the granddaughter of a sister of his. Her name is Mrs. Margaretha Lahtinen. Is he known to anyone? 68-53

**MAGNUSSON, Einar and Family.** Wife: Rosalia. Sons: Lloyd, William, Erling Einar and Richard Ronald Farrie. Born December 7, 1903, in Lyssaker, Norway. Parents: Ragnhild and Richard Magnusson. In 1958, lived in Prince Rupert. Prior to this (about 1947), had been in explosion accident. At one time worked for railway and at salmon fishing. His sister, Mrs. Annie Ostle, is anxious as to what has become of her brother and his family. 68-99

**PEDERSEN, Johan Thorleif.** Born Feb. 23, 1905, at Kongsberg, Norway. Last heard from in January, 1946, at which time he was living in Toronto. Had served in the Norwegian Air Force in World War 2, and was stationed, briefly, at Little Norway, Canada. First came to Canada to live in 1927. His sister, Mrs. Hanna Hoyert, is most anxious to locate. 68-484

**PETERS, Erich.** Born October 24, 1930, at Elsdorf, Germany. To Canada, June 23, 1953, on the Italian ship "Fairsea". Landed at Quebec, Que. His sister, Hertha Rathman, seeks him through our office in Germany. 68-441

**SHAVER, Ane Marie (née Nielsen),** children of. Born in Denmark, September 28, 1883. A cousin, Mr. Svend Borg, seeks his cousins Ulrikke, Nora, Rose and Lesley (or Wesley?). These the children of Vernon and Ane Shaver. All were born before 1911. The mother was married in 1904 and died in 1917. Correspondence maintained until 1935, and then ceased. At time of her death, Mrs. Shaver and family lived in Winnipeg, Manitoba. If any see this advertisement, please contact. 68-451

**SKOVERSKI, Hellas.** Is being sought regarding inheritance. This in Denmark. Left Denmark for Canada about 1915. Was born about 1890. Who can enlighten us as to whereabouts? 68-440

**STAKSTON, Johan.** Born at Sor-Fron, Norway, February 20, 1903. Parents: Svein and Alma Stakston. We located this person in Yellowknife, N.W.T., in 1952, when it was understood he would make contact. No letter received, and his family are most concerned and are anxious to know of and hear from him. 17-925

## L. S. D.

(Continued from page 8)

an "acid head". The mind does not expand, it "flips out". The acid head doesn't hallucinate, he "freaks out".

One trip with L.S.D. can mar the mind for life. In small doses it may produce rapturish, mystical effects with nightmarish, terrifying hallucinations. The effect is unpredictable and uncontrollable. Although L.S.D. is non-addictive, and nobody gets "hooked", one experience can produce permanent personality changes or prolonged psychological damage. Seven per cent of L.S.D. experiments never return to normalcy and have to be admitted to psychiatric hospitals.

Before they take it on, there is no way of telling who will be the victims. A student in New York thought he was a bird and attempted to fly from a window with resultant death. Even six months later after returning from a "trip", the L.S.D. user may keep on returning to his mystical experience with no control over relapses. It can lead to suicide, and breakdowns and drop-outs. It appears to open a doorway into the unconscious of the mind that never completely closes. Thus at any time in the future, the L.S.D. user is liable to go back into his fantasy world and he has no control over his actions.

In the *British Medical Journal*, October 21, 1967, chromosome damage is reported in eight users of L.S.D. This report gives credence to the fear that L.S.D. may affect the genes and so affect the next generation.

In experiments on rats injected with the drug early in pregnancy, L.S.D. has been shown to cause abortion, stillbirth and congenital malformations. L.S.D. may well cause chromosome damage.

## COMING EVENTS

### Commissioner and Mrs. C. Wiseman

Toronto, Sat.-Sun., Oct. 19-20 (Metro Toronto Congress); Kitchener, Sat.-Sun., Oct. 26-27 (Southern and Western Ontario Congress); Riverdale, Toronto, Sat.-Sun., Nov. 9-10.

### Commissioner and Mrs. S. Hepburn

Toronto, Sat.-Sun., Oct. 19-20 (Metro Toronto Congress).

### Colonel and Mrs. L. Russell

Toronto, Sat.-Sun., Oct. 19-20 (Metro Toronto Congress); Bermuda Congress, Fri.-Tues., Nov. 8-12.

### Colonel and Mrs. L. Pindred

Vancouver Harbour Light, Fri.-Sun., Oct. 18-20.

### Mrs. Colonel L. Pindred

Victoria, Wed., Oct. 16; Vancouver, Thurs., Oct. 17.

Colonel and Mrs. George Higgins: Kitchener, Sat.-Sun., Oct. 12-13.

Colonel and Mrs. William Ross: Burlington, Sun., Oct. 13; Willowdale, Sun., (a.m.), Oct. 20.

Lieut.-Colonel and Mrs. Eric Coward: Brockville, Sat.-Sun., Oct. 12-13; East Toronto, Sun. (a.m.), Oct. 20.

Lieut.-Colonel William Pedlar: Wychwood, Sun. (a.m.), Oct. 20.

Lieut.-Colonel and Mrs. William Poulton: Greenwood, Sun. (a.m.), Oct. 20.

Brigadier Doris Fisher: Greenwood, Sat., Oct. 26.

Brigadier James Sloan: Newcastle, Sat.-Sun., Oct. 19-20; Parrsboro, Sat.-Sun., Oct. 26-27.

Major Norman Bearcroft: Earls Court, Sun. (a.m.), Oct. 13.

Colonel and Mrs. G. Best (R): Byng Avenue, Sun., Oct. 20.

### TERRITORIAL EVANGELISTS—

Major and Mrs. George Clarke: Tisdale, Tues.-Mon., Oct. 15-21; Swift Current, Thurs.-Wed., Oct. 24-30; Hillhurst (Calgary), Sat.-Sun., Nov. 2-3; Mount Pleasant, Vancouver, Thurs.-Sun., Nov. 7-17.

Captain William Clarke: Alberta Congress, Sat.-Mon., Oct. 12-14; Forest Lawn, Tues.-Sun., Oct. 15-20; Fort Macleod, Tues.-Sun., Oct. 22-27; Medicine Hat, Tues.-Sun., Oct. 29-Nov. 3; Edmonton Temple, Tues.-Sun., Nov. 5-10.

## METRO TORONTO CONGRESS 1968 "MEET THE ARMY" RALLIES

held simultaneously in the

West Humber Collegiate — 1675 Martin Grove, Rexdale  
Earl Haig Secondary School — Princess and Kenneth, East of Yonge North of Sheppard  
Cedarbrae Collegiate — Markham Road, South of Lawrence

Saturday, October 19th, 8 p.m.  
Sunday, October 20th, 3 p.m. and 7 p.m.

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- U.S.A. National Commander, Commissioner and Mrs. S. HEPBURN
- U.S.A. National Director of Evangelism, Colonel and Mrs. Emil NELSON

Saturday Night Emcees — Three Well-Known Radio/TV Personalities

New venues for new people!  
Do your part to bring them.

## 7—"HASTE AWAY TO JESUS"

*Haste away to Jesus!  
Oh, hear the warning cry.  
Haste away to Jesus!  
For death is drawing nigh.*

THIS is not entirely a story of the Old Corps, though it has its beginning there — the saddest part of it.

Ted Smith was one of our band's star performers, and not the only one who so regarded himself. He rather fancied himself as an expert on the euphonium — and in other ways, for he was conscious of his good looks, and of a salary which enabled him to dress in private clothes better than most of us. There were some whose means did not allow for more than a uniform "best", and we were quite in agreement with the Bandmaster's rule of "uniform for practice". The rule helped to lessen the competition between ourselves and Ted Smith. His frequent breach of it rather put him out of court with the Bandmaster and brought upon him more than one "personal" from the Band Sergeant.

For some time Ted had been getting lax in his attendances. He was usually on hand when show was required, but at other times was not greatly to be depended upon. "I'm a sight better player than he is" — referring to the Bandmaster, which was, of course, rank heresy! — "so why should I fool around at his old practices?"

### New Music

There was something in Ted's complaint, for well do I remember when the arrival of a certain new Journal put us all *hors de combat*. For the first time in their lives the majority of my colleagues were called upon to attack a tune in four flats, while I, on the G slide, wallowed on my lonely and unassisted way in six of them. It was a grave night for some. It ended the bandsmanship of Tom Davis, whose ability had never gone beyond the "open notes", and who said: "When I gets to one of them there runs, I shuts my eyes and trusts in God!"

Ted Smith's attitude rather got on our nerves, and he was never well supported in his differences with the Bandmaster, to whom we all were intensely loyal. The upshot came one Friday night, when, before the holiness meeting, we were running over the tunes for Sunday and had been told to give our attention to Band Journal 18 which contained that rousing Sunday-nighter, "Haste away to Jesus!"

Ted strolled in as we were essaying the first few bars. He was in all the glory of his promenading attire, which in itself roused the Bandmaster's ire. Rather sharply he was told to "get his instrument and come on". He did this without the formality of opening his music.

"Get your music, Ted," snapped the Bandmaster.

"Not for this old stuff. It's as old as the hills. Any kid could play it. Is this all I've come for? I could do it on my head."

"It's this or nothing", said the Bandmaster.

"Then it's nothing for me," shouted Ted, more than a little annoyed, doubtless, by the evident lack of supporting sympathy. Jumping to his feet, he hung his euphonium on its own particular hook and swung out of the band room.

Ted never came back. Henceforward he slipped out of Army life, except for an occasional braggadocio parading on the sidewalk on a Sunday afternoon or evening. The good Band Sergeant

ful of God as he seemed to be, he retained a certain niceness of manner, and dress, and for this reason did not exhibit the signs of one who was in a far country. But he knew he was there, and not all the leaping prosperity of Canada in those days filled the hollowness of his life. Prosperity seemed to have a way of running past him, so that venture after venture failed, and like a will-o'-the-wisp lured him farther and farther west.

At last he pulled up in a thriving city at the foot of the western mountains, and there once more set up in business — as a butcher this time, an enterprise much at variance with his homeland profession. When he chose the site of his meat-shop all he knew was that it commanded the junction of two busy marketing streets; he did not know that across the road, on the opposite

*Haste away to Jesus!  
Oh, hear the warning cry.  
Haste away to Jesus!  
For death is drawing nigh.*

Not all the years and miles of Ted's wanderings had blotted that song and tune from his memory. As he joked with his customers he started at its first strain. His mind went back and back, until he saw himself once more in the old band-room under the platform; and with the memory came the recollection of the sad evening when he had refused to play the tune, and had thrown himself out of the band and away from God.

He looked at his customer and then, with a hasty apology she could scarcely understand, literally ran out of the shop and across the street. He thrust his way through the ring of somewhat startled and unwilling Salvation-

# The Old Corps

By EDWARD H. JOY

nearly broke his heart over the wanderer, and so did Bandmaster Tom, wondering whether he had been too sharp on the lad. But Ted, Demas-like, had forsaken us, "having loved this present world".

Matters did not go well with him. The band of the military volunteers snapped him up, and he took to smoking and drinking. His touch with the Army became a thing of the past, and we saw him no more. The last I heard of him, after I had passed into officership, was that he had gotten into serious trouble and had left the country, leaving behind him a trail of broken hearts — a sorrowing father, mother and sisters.

I was to meet him again, however — far, far from the old scenes, thousands of miles from the Old Corps. Wild and forget-

corner, was the Saturday night stand of The Salvation Army.

This time all went well with his venture; his quick and ready and pleasant way of attending to his customers gained their goodwill; his quips and jokes made his store the centre of much pleasant fun. Saturday night after Saturday night he would wield his chopper or steel or knife, sharpening the one to the lilt of Army music, or tapping on the block to the rhythm of the drum, and always ready with his half-dollar for the collection.

Then, one Saturday evening, the Holy Spirit took a tighter hold of his affairs. For some reason — perhaps because the old tune had memories also for him, and maybe because the words of the song are essentially an open-air meeting appeal — the local Bandmaster called for the tune:

ists and threw himself down, butcher's apron and all, in the street, calling on somebody to pray with him. "I'm in a hurry!" he cried.

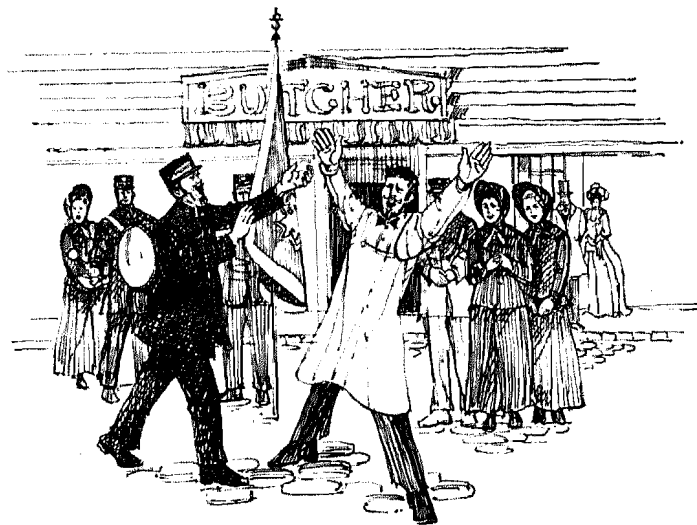
At first they thought he was in liquor, and one of the soldiers came forward to quieten him — only to be met with the agonizing cry: "Pray for me! Pray for me! I'm in a hurry!"

The band had ceased its tune, and the drum was turned into a Penitent-form, at which Ted knelt while the Army folk clustered around him. The throng grew — a butcher on his knees crying for mercy was something new. His customers came over to see the sight. Then, suddenly, as the Holy Spirit sometimes does His work, the deed was done. The glory of forgiveness filled Ted's soul. He rose from his knees, and almost as quickly as he had left his block he was back there again attending to his customers. "And now the mighty deed was done!" It was a different man who was serving his customers; the wanderer had come back to God.

I heard the story long enough after, when I was spending my first weekend at the Western corps.

"There's a man in the corps who says he used to be a bandsman with you," said the Adjutant. I looked around but could see nobody whom I recognized, until one man's eye caught mine, and he waved across to me. Still I couldn't place him, but just as we were preparing to march along to the citadel he came up to me and said: "Hallo, there!" — and then I remembered.

(To be continued)



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